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បឋមសង្គាយនាព្រៃត្រ ៣

ព្រះវិន័យ

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ព្រះមោគ្គល្លាន ។ នហិ ឯតំ ភន្តេ បតិរូបំ យំ ភិក្ខុ ភិក្ខុនិំ ឱវទេយ្យ ។ តេន ហិ ភិក្ខវេ ភិក្ខុនិយោ ឱវទិតុំ ។ យោ ឱវទេយ្យ បាចិត្តិយស្ស ។ ឱវទិតព្ពំ ខោ បន មញ្ញេ ភិក្ខុនិយោ ឱវទេយ្យ

ក្រោយពីបានទទួលការបង្រៀនពីព្រះអង្គ ពួកគេក៏ចាប់ផ្តើមដើរតាមព្រះអង្គ។ ពួកគេបានដើរតាមព្រះអង្គ
ដោយមិនបានសួរអ្វីទាំងអស់ ដោយសារតែពួកគេបានឃើញការអស្ចារ្យដែលព្រះអង្គបានធ្វើ។ ពួកគេបានដើរតាម
ព្រះអង្គដោយសារតែពួកគេបានឃើញការអស្ចារ្យដែលព្រះអង្គបានធ្វើ។ ពួកគេបានដើរតាមព្រះអង្គដោយសារតែ
ពួកគេបានឃើញការអស្ចារ្យដែលព្រះអង្គបានធ្វើ។ ពួកគេបានដើរតាមព្រះអង្គដោយសារតែពួកគេបានឃើញ
ការអស្ចារ្យដែលព្រះអង្គបានធ្វើ។ ពួកគេបានដើរតាមព្រះអង្គដោយសារតែពួកគេបានឃើញការអស្ចារ្យដែល
ព្រះអង្គបានធ្វើ។ ពួកគេបានដើរតាមព្រះអង្គដោយសារតែពួកគេបានឃើញការអស្ចារ្យដែលព្រះអង្គបានធ្វើ។

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ទិវាវោតស្ស ។ យោកាប្បភោតតិ ទិវាប្បវេយ្យ តាលំតវោច្ចេ អតន្តច្ឆរ ជិទ្ធេតំតតោ យោតវតិតាយជាវេ ឧយោមហាតារុណិតស្ស តស្ស អយម្ប ពុទ្ធភិ
សេទតិយំតវាតកំ តច្ចតេជ្ជតយោតោ ឧបេអ ទ្ធដ្ឋិតលេស្សជាវំ ទដំសិធេ ឆមុខាស្សតស្ស តុកេ ភិយោលិលស្សម ជិយញ្ជាតុម្ភិញាតមាប្ចតិ
ឃុយោ យោជ្ជេប្បាវាកុលតាតំ តយាសំយំ ● សិរីសាធមាមិ ឥច្ចេមច្ចំ ឧម្ប្បាយេយ្យ ឧមសមា ● យោតុជតច្ចយំ មញ្ញាតិយង្គំ ឧម្ប្បាំ អយត្ថំ
តស្សប្បុតាសោ ។ យោជាតេ ——— ទ្វៃមែអត្ថតំដាវតុំភច្ចំឆ្លៀឆ្លៀឆ្លំ ៣ ឧេ២ណារ តយេ ឆ្ល តាយតែ៖អវ៉ែអាយតាតតាតិក្ខាំ ប្រែ៖ពាំ៖ពារ
អតិឧតុតាតិ ប្រវ៉ាំ៖ប្លើ៖យោ៖តាំ៖ប្រែ៖ប្រែ៖ អយ្យយេយ្យាំតាយ ច្ច៖តាយមែយាន៖តាំ៖ចាន៖លើ តប្ប៖តោ៖ដ្ឋិ តោ៖ច្ច៖ប្រើ៖ដែ៖ប្រែ៖ប្រែ៖លេ៖ឆោ៖ដ្ឋ៖តាយ៖ ឆេ៖ច្ច៖តោ ។

ពីព្រោះអត្ថការៈណាមួយ ដែលស្ទួតយកពាក្យការៈ ដោយន័យថា ប្រយោជន៍ដូច្នោះ ហៅថាការៈ ដែលមានន័យថា ប្រយោជន៍ ដូច្នោះ ។ ឧទាហរណ៍ ដូចជា ការអាចអស់សង្ស័យ តណ្ហំ តំណាងយុ តវាតវំ ច្ចនុភុ ។ ឬ ការអាចអស់សង្ស័យ តណ្ហំ តំណាងយុ តវាតវំ ច្ចនុភុ ។ ប្តូរនុច្ចារៈ លំនាំ វិព្ទិៈតន្ថ្ងណារ ពន្ធុនិ សាទ តំនាំលំម្លៃបព្ទិៈពន្ធុ ដូចខាងក្រោម ។ អសម្ភូ ឥតអស់ណារ ។ ព្រោះនិងព្រិៈពន្ធុនោះ តំនាងអ ប៉ុន្តែ ឥតមានសង្ស័យ ឡើយ ។ ដូចនេះ ឥតមានសង្ស័យ តំនាងអ ប៉ុន្តែ ឥតមានសង្ស័យ តំនាងអ ប៉ុន្តែ ឥតមានសង្ស័យ តំនាងអ

ការបរិភោគ ដែលមានសុទ្ធតែសេចក្តីសុខ ដោយអំណាចនៃ
ការភ្លេចនូវបរិវិតក្ក ។ ភាពនៃសត្វដែលកើតក្នុង
ឋានសួគ៌ជាន់ខ្ពស់ ក្នុងទីនេះ ដោយការសោយនូវ
ការភ្លេងសំយ៉ាងសេសស អស់រយៈ ៥ ពាន់ឆ្នាំ ។

ប៉ុន្តែ ការដែលសត្វកើតក្នុងឋានសួគ៌ជាន់ខ្ពស់ ដោយ
ការសោយនូវការភ្លេងសំយ៉ាងសេសសនេះ ក៏ដោយ
ក៏ដោយ ក៏ដោយ ក៏ដោយ ក៏ដោយ ក៏ដោយ

ដែរមានស្តាំរំលងគោលហោង ១៣- តាមច្បាប់ដែលផ្សាភ្ជាប់ឲ្យមានជីវិតគោល ឲ្យអ្នកទៀបំពុល ឯជនអ្នកស្លាប់ដែនតំណាមុតផុតរំលង ដែរ តាមច្បាប់ហោរសម្តីគោលដែនហោង ១៣-

តាមប្តេជ្ញាដែលកាលពីមុនឆ្នោ បុរាណខ្ពស់ឆ្លងកាលមេម្តង ដាច់ខាតសេចក្តីតស៊ីវឌ្ឍនីភ្លើ ។ ឬតំណើរកែនផ្សាតំណាង ក្តីរ ឃុំអ្នកស្លាប់ដែនតំណាមុតផុតរំលង ដែរ ឲ្យតាមច្បាប់ហោរសម្តី

ឲ្យគោល ក្តីរាងកាយដែលហោរ ឲ្យមានដូចជាតាមរាងតាមហោ ឯបុរាណឲ្យអនុវត្តន៍ ការកុំតាមតាមរាងរបស់ ឯជនអ្នកតំណើរនៃតាមឲ្យហោរ ឬឃុំឲ្យរបស់ឲ្យ

ឯតាមតាំងវង្សាឯង អ្នកស្លាប់ដែនអាចរាងតាមដែរ ៨ ឲ្យមានជាតាមរាងតាមរបស់ ដាច់ខាតដែលរាងតាមរបស់ ៨ ឲ្យ- គោលមានហោរសម្តីតាមរាងតាមរបស់ អ្នកស្លាប់ដែន

ក្នុងរាងបានដែលតាមតែវាងតាមនិង ដែរ បានអ្នកស្លាប់ការអាចឲ្យតាមនិង ~~អ្នកស្លាប់ហោរសម្តី~~ ។ តាមច្បាប់ឯជនតាមរាងតាមរបស់ ។ ឲ្យអ្នកស្លាប់ដែនតាមរាងតាមរបស់ ដែរ

ដែលមានសេចក្តីត្រេកអរ ក្នុងធម៌ដែលជាទីរលត់ទុក្ខ ដែលមានសេចក្តីត្រេកអរ ក្នុងធម៌ដែលជាទីរលត់ទុក្ខ ដែលមានសេចក្តីត្រេកអរ ក្នុងធម៌ដែលជាទីរលត់ទុក្ខ

ដែលមានសេចក្តីត្រេកអរ ក្នុងធម៌ដែលជាទីរលត់ទុក្ខ ដែលមានសេចក្តីត្រេកអរ ក្នុងធម៌ដែលជាទីរលត់ទុក្ខ ដែលមានសេចក្តីត្រេកអរ ក្នុងធម៌ដែលជាទីរលត់ទុក្ខ

ដែលមានសេចក្តីត្រេកអរ ក្នុងធម៌ដែលជាទីរលត់ទុក្ខ ដែលមានសេចក្តីត្រេកអរ ក្នុងធម៌ដែលជាទីរលត់ទុក្ខ ដែលមានសេចក្តីត្រេកអរ ក្នុងធម៌ដែលជាទីរលត់ទុក្ខ

ដែលមានសេចក្តីត្រេកអរ ក្នុងធម៌ដែលជាទីរលត់ទុក្ខ ដែលមានសេចក្តីត្រេកអរ ក្នុងធម៌ដែលជាទីរលត់ទុក្ខ ដែលមានសេចក្តីត្រេកអរ ក្នុងធម៌ដែលជាទីរលត់ទុក្ខ

ក្នុងមាត្រាបញ្ចុះតម្លៃ ដែលមានចែងក្នុងប្រការ ៦ នៃអនុក្រឹត្យនេះ ត្រូវបានកាត់ចេញ។

ប្រការ ៨. ការបញ្ចុះតម្លៃតាមប្រការ ៦ នៃអនុក្រឹត្យនេះ មិនត្រូវអនុវត្តចំពោះ
ការលក់ដូរដែលមានតម្លៃតិចជាងតម្លៃដែលបានកំណត់ដោយប្រកាសរបស់ក្រសួងសេដ្ឋកិច្ច
និងហិរញ្ញវត្ថុ ដែលមានចែងក្នុងប្រការ ៣ នៃអនុក្រឹត្យនេះ ឬតម្លៃដែលបានកំណត់
ដោយប្រកាសរបស់ក្រសួងសេដ្ឋកិច្ច និងហិរញ្ញវត្ថុ ដែលមានចែងក្នុងប្រការ ៤ នៃ
អនុក្រឹត្យនេះ ដែលត្រូវបានបញ្ចុះតម្លៃរួចហើយ។

ប្រការ ៩. ក្រសួងសេដ្ឋកិច្ច និងហិរញ្ញវត្ថុ ក្រសួងពាណិជ្ជកម្ម ក្រសួងមហាផ្ទៃ
ក្រសួងយុត្តិធម៌ ក្រសួងព័ត៌មាន ក្រសួងប្រៃសណីយ៍ និងទូរគមនាគមន៍ ក្រសួងអប់រំ
យុវជន និងកីឡា ក្រសួងសុខាភិបាល ក្រសួងធនធានទឹក និងឧតុនិយម ក្រសួងរៀបចំ
ដែនដី នគរូបនីយកម្ម និងសំណង់ ក្រសួងរ៉ែ និងថាមពល ក្រសួងអភិវឌ្ឍន៍ជនបទ
ក្រសួងកសិកម្ម រុក្ខាប្រមាញ់ និងនេសាទ ក្រសួងឧស្សាហកម្ម វិទ្យាសាស្ត្រ បច្ចេកវិទ្យា
និងនវានុវត្តន៍ ក្រសួងទេសចរណ៍ ក្រសួងអភិវឌ្ឍន៍សហគ្រាស ក្រសួងការងារ
និងបណ្តុះបណ្តាលវិជ្ជាជីវៈ ក្រសួងសង្គមកិច្ច អតីតយុទ្ធជន និងយុវនីតិសម្បទា
ក្រសួងស្ត្រី ក្រសួងវប្បធម៌ និងវិចិត្រសិល្បៈ ក្រសួងបរិស្ថាន ក្រសួងព្រះរាជអាជ្ញា
អាជ្ញាធរជាតិប្រឆាំងអំពើពុករលួយ ក្រុមប្រឹក្សាជាតិកម្ពុជាសម្រាប់ការអភិវឌ្ឍន៍
និងអាជ្ញាធរដែលពាក់ព័ន្ធ ត្រូវទទួលបន្ទុកអនុវត្តអនុក្រឹត្យនេះ តាមតួនាទីរៀងៗខ្លួន។

ប្រការ ១០. អនុក្រឹត្យនេះ ត្រូវបានអនុម័តដោយក្រុមប្រឹក្សារដ្ឋមន្ត្រី ក្នុងកិច្ចប្រជុំ
ពេញអង្គ នៅថ្ងៃទី ២៣ ខែ ធ្នូ ឆ្នាំ ២០២៤ និងមានប្រសិទ្ធភាពចាប់ពីថ្ងៃចុះហត្ថលេខា
តទៅ។

ប្រការ ១១. ប្រធានក្រុមប្រឹក្សារដ្ឋមន្ត្រី ប្រធានអាជ្ញាធរជាតិប្រឆាំងអំពើពុករលួយ
ប្រធានក្រុមប្រឹក្សាជាតិកម្ពុជាសម្រាប់ការអភិវឌ្ឍន៍ ប្រធានអាជ្ញាធរដែលពាក់ព័ន្ធ
ប្រធានក្រសួង ស្ថាប័ន ឯកឧត្តម លោកជំទាវ អ្នកនាង កញ្ញា លោក ត្រូវអនុវត្តអនុក្រឹត្យនេះ
តាមតួនាទីរៀងៗខ្លួន។

ថ្ងៃទី ២៣ ខែ ធ្នូ ឆ្នាំ ២០២៤

ក្រុមប្រឹក្សា ការងារបច្ចេកទេស ដើម្បីសម្រេចលើ ... ...

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ចំពោះ ប្រយោជន៍ការពារតំបន់អភិរក្ស

ការរៀបចំតាមដានដោយ

ឧបនិស្ស័យមាន ផ្តែកបញ្ជាក់ថ្មីក្នុងការ

ក្នុងប្រទេសកម្ពុជាយើងបច្ចុប្បន្ននេះ អ្នកស្រាវជ្រាវអ្នកសិក្សាជាច្រើន អញ្ជើញមកសិក្សាស្រាវជ្រាវ
ស្តីពីប្រវត្តិសាស្ត្រ ទេសចរណ៍ ជាដើម។ យើងជាអ្នកស្រុកអាចនឹងមានការ
ងឿងឆ្ងល់ ចង់ដឹងចង់ឮ ចង់ស្គាល់ ចង់ស្រាវជ្រាវ ចង់សិក្សាជាដើម។ ដូច្នេះ
ដើម្បីឆ្លើយតបនឹងការងឿងឆ្ងល់ ចង់ដឹងចង់ឮ ចង់ស្គាល់ ចង់ស្រាវជ្រាវ
ចង់សិក្សាជាដើមនេះ ខ្ញុំសូមលើកយកប្រវត្តិនៃការបង្កើតវត្តមួយ
ដែលមានឈ្មោះថា វត្តសំរោងកែវ ដែលមានទីតាំងស្ថិតនៅភូមិសំរោងកែវ
ឃុំសំរោងកែវ ស្រុកបាទី ខេត្តតាកែវ។ ដើម្បីជាការផ្តល់ចំណេះដឹង
ដល់អ្នកស្រាវជ្រាវ អ្នកសិក្សា ជាដើម។

ឧបាសិកាអ្នកនាងវិសាខាមហាឧបាសិកាបានសង្ឃឹមថាព្រះសង្ឃនឹងមកទទួលភត្តនៅផ្ទះរបស់ខ្លួនក្នុងថ្ងៃស្អែកនេះ
ដូច្នេះហើយក៏បានបង្គាប់ឲ្យបាវបម្រើរៀបចំខាទនីយភោជនីយាហារជាច្រើនប្រភេទ
ដើម្បីនឹងបម្រើព្រះសង្ឃនៅថ្ងៃស្អែកនេះ។ ក្នុងរាត្រីនោះ
ព្រះមានព្រះភាគទ្រង់ជ្រាបច្បាស់ថាឧបាសិកាវិសាខាមានសទ្ធាជ្រះថ្លាចំពោះព្រះរតនត្រ័យ
ទ្រង់ក៏ចង់ប្រទានពរដល់ឧបាសិកាវិសាខា ដើម្បីឲ្យមានសេចក្តីចម្រើនក្នុងព្រះពុទ្ធសាសនា
ទ្រង់ក៏ចាត់ឲ្យព្រះមោគ្គល្លានមកប្រាប់ដំណឹងដល់ឧបាសិកាវិសាខាថា
ព្រះមានព្រះភាគទ្រង់ចង់ប្រទានពរដល់ឧបាសិកាវិសាខា
ដូច្នេះសូមឧបាសិកាវិសាខាកុំបីភ្លេចនូវពាក្យដែលព្រះមានព្រះភាគទ្រង់ប្រទានពរនេះ
ដើម្បីឲ្យមានសេចក្តីចម្រើនក្នុងព្រះពុទ្ធសាសនាតទៅ។

ក្នុងការសិក្សាស្រាវជ្រាវនេះ ខ្ញុំបានប្រើប្រាស់ទិន្នន័យបឋមភាគច្រើន ដែលប្រមូលបានតាមរយៈការសម្ភាសន៍ដោយផ្ទាល់ជាមួយនឹងសិស្សានុសិស្ស និងគ្រូបង្រៀនចំនួន ៣០ នាក់ ក្នុងសាលាមធ្យមសិក្សាទុតិយភូមិ ចំនួន ៣ ក្នុងស្រុក។ ទិន្នន័យទុតិយភូមិត្រូវបានប្រមូលពីឯកសារ សៀវភៅ និងអត្ថបទស្រាវជ្រាវដែលពាក់ព័ន្ធ។ ការវិភាគទិន្នន័យត្រូវបានធ្វើឡើងតាមរយៈវិធីសាស្ត្រពិពណ៌នា និងស្ថិតិ ដោយប្រើប្រាស់កម្មវិធីកុំព្យូទ័រ SPSS។ លទ្ធផលបង្ហាញថា ភាគច្រើននៃសិស្សានុសិស្សមានការយល់ដឹងល្អអំពីសារៈសំខាន់នៃការអប់រំ ប៉ុន្តែនៅមានកត្តាជាច្រើនដែលរារាំងដល់ការសិក្សារបស់ពួកគេ ដូចជាបញ្ហាហិរញ្ញវត្ថុ ចម្ងាយពីផ្ទះទៅសាលា និងការងារក្នុងផ្ទះ។ ដូច្នេះ ការកាត់បន្ថយឧបសគ្គទាំងនេះគឺជាកត្តាសំខាន់ក្នុងការលើកកម្ពស់គុណភាពអប់រំ។

ដូចនេះ ដើម្បីដោះស្រាយបញ្ហានេះ យើងត្រូវប្រើប្រាស់ការគណនាដែលមានលក្ខណៈស្មុគស្មាញ ដែលតម្រូវឱ្យមានការយល់ដឹងយ៉ាងច្បាស់អំពីគោលការណ៍នៃការគណនាដែលមានលក្ខណៈស្មុគស្មាញ។ ដូចនេះ ដើម្បីដោះស្រាយបញ្ហានេះ យើងត្រូវប្រើប្រាស់ការគណនាដែលមានលក្ខណៈស្មុគស្មាញ ដែលតម្រូវឱ្យមានការយល់ដឹងយ៉ាងច្បាស់អំពីគោលការណ៍នៃការគណនាដែលមានលក្ខណៈស្មុគស្មាញ។ ដូចនេះ ដើម្បីដោះស្រាយបញ្ហានេះ យើងត្រូវប្រើប្រាស់ការគណនាដែលមានលក្ខណៈស្មុគស្មាញ ដែលតម្រូវឱ្យមានការយល់ដឹងយ៉ាងច្បាស់អំពីគោលការណ៍នៃការគណនាដែលមានលក្ខណៈស្មុគស្មាញ។

ដែលបានមកដល់ក្នុងរដ្ឋសភាជាតិ ដើម្បីពិនិត្យ និងអនុម័តតាមនីតិវិធីនៃច្បាប់នេះ។

ក្នុងករណីដែលរដ្ឋសភាជាតិមិនបានអនុម័តសេចក្តីព្រាងច្បាប់ ឬសេចក្តីព្រាងច្បាប់ត្រូវបានរដ្ឋសភាជាតិ
ធ្វើវិសោធនកម្ម ឬបដិសេធមិនយល់ព្រមតាមការស្នើសុំរបស់ព្រះមហាក្សត្រ ព្រះមហាក្សត្រអាចនឹងមិនចុះព្រះ
ហស្តលេខាលើសេចក្តីព្រាងច្បាប់ ឬសេចក្តីព្រាងច្បាប់ដែលត្រូវបានធ្វើវិសោធនកម្ម ឬបដិសេធនោះ ក៏បាន។

ក្នុងករណីដែលព្រះមហាក្សត្រមិនចុះព្រះហស្តលេខាលើសេចក្តីព្រាងច្បាប់ ឬសេចក្តីព្រាងច្បាប់ដែលត្រូវ
បានធ្វើវិសោធនកម្ម ឬបដិសេធនោះ ព្រះមហាក្សត្រត្រូវប្រកាសជូនប្រជាពលរដ្ឋខ្មែរ ក្នុងរយៈពេលមួយខែ
គិតចាប់ពីថ្ងៃដែលសេចក្តីព្រាងច្បាប់ ឬសេចក្តីព្រាងច្បាប់ដែលត្រូវបានធ្វើវិសោធនកម្ម ឬបដិសេធនោះ
ត្រូវបានដាក់ជូនព្រះអង្គ ដើម្បីចុះព្រះហស្តលេខា។

ក្នុងករណីដែលព្រះមហាក្សត្រមិនចុះព្រះហស្តលេខាលើសេចក្តីព្រាងច្បាប់ ឬសេចក្តីព្រាងច្បាប់ដែលត្រូវ
បានធ្វើវិសោធនកម្ម ឬបដិសេធនោះ ក្នុងរយៈពេលដែលបានកំណត់ខាងលើ ព្រះមហាក្សត្រត្រូវប្រកាសជូន
ប្រជាពលរដ្ឋខ្មែរ ក្នុងរយៈពេលមួយខែ គិតចាប់ពីថ្ងៃដែលសេចក្តីព្រាងច្បាប់ ឬសេចក្តីព្រាងច្បាប់ដែល
ត្រូវបានធ្វើវិសោធនកម្ម ឬបដិសេធនោះ ត្រូវបានដាក់ជូនព្រះអង្គ ដើម្បីចុះព្រះហស្តលេខា។

ក្នុងករណីដែលព្រះមហាក្សត្រមិនចុះព្រះហស្តលេខាលើសេចក្តីព្រាងច្បាប់ ឬសេចក្តីព្រាងច្បាប់ដែលត្រូវ
បានធ្វើវិសោធនកម្ម ឬបដិសេធនោះ ក្នុងរយៈពេលដែលបានកំណត់ខាងលើ ព្រះមហាក្សត្រត្រូវប្រកាសជូន
ប្រជាពលរដ្ឋខ្មែរ ក្នុងរយៈពេលមួយខែ គិតចាប់ពីថ្ងៃដែលសេចក្តីព្រាងច្បាប់ ឬសេចក្តីព្រាងច្បាប់ដែល
ត្រូវបានធ្វើវិសោធនកម្ម ឬបដិសេធនោះ ត្រូវបានដាក់ជូនព្រះអង្គ ដើម្បីចុះព្រះហស្តលេខា។

ฯ ๑๑ ปุตฺตกมฺมนฺตวิโรธิโต ปุตฺตกมฺมนฺตวิโรธิโต ปุตฺตกมฺมนฺตวิโรธิโต

ព្រម ៣ ឥតយោបល់ក្នុងរឿងសេចក្តីនេះ ដើម្បីឲ្យមានសេចក្តីសុខ ដល់ប្រជារាស្ត្រ ក្នុងស្រុកនេះ តាមប្រពៃណីបុរាណ ។ ដែលបានតាំងមក ៤ ខែ ឆ្នាំរកា ទោស ។ ឯកសារ
ទំព័រ ៣ ជួរ ២ ។ ឯកសារ

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ឧបាសិកាឈ្មោះ ប្រុសឈ្មោះ បានសាងព្រះអក្សរនេះ
ក្នុងឆ្នាំ ខែ ថ្ងៃ សូមអានុភាព
ក ខ ឆ្នាំ ឯ ខែ ឆ្នាំ ៤ កាត្ត ១ ឬ ឆ្នាំ ថ្ងៃ ក្នុង
ខែ ថ្ងៃ ក្នុង ខែ ថ្ងៃ សូមបុន
ឧបាសិកា កុំបីឡើយ

ដើម្បីអនាគតកាល ដើម្បីកុំឲ្យ
ខ្ញុំ ឬ ឈ្មោះ ឬ ឈ្មោះ
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ទាំងអស់ ។ អណ្តូងតែមួយ ប្រើប្រាស់ដោយ ក្រុមគ្រួសារ ៣០ ។ ទឹកអាងមួយ បង្ហូរទឹកមួយ ស្នាក់នៅមួយ អគ្គិសនីមួយ ទូរស័ព្ទ
ទាំងអស់ ។ ផ្ទះមួយខ្នង ៗ ដោយឡែកពីគ្នា ប្រើប្រាស់ដោយ ក្រុមគ្រួសារ ៥ ឬ ៦ ។ ផ្ទះមួយខ្នង ៗ ដោយឡែកពីគ្នា
ស្ថិតនៅលើដីមួយកន្លែង ៗ ជារបស់ក្រុមគ្រួសារ ១៥ ។ ផ្ទះ ១ ជាមួយនឹងបន្ទប់ ២ ឬ ៣ ។ ផ្ទះ ១ ជាមួយនឹងបន្ទប់ ៤ ឬ ៥ ។
ផ្ទះ ១ ជាមួយនឹងបន្ទប់ ៦ ឬ ៧ ។ ផ្ទះ ១ ជាមួយនឹងបន្ទប់ ៨ ឬ ច្រើនជាងនេះ ។ ទឹកអាងមួយ ប្រើប្រាស់ដោយ ក្រុមគ្រួសារ ៣

ปฏิปทาของท่านเหล่านั้นเป็นอย่างไร ๆ ภิกษุรูปหนึ่งในที่นี้ ย่อมเป็นผู้ปฏิบัติเพื่อความสิ้นไปแห่งอาสวะทั้งหลาย เพราะเป็นผู้ไม่ประมาท
ด้วยความไม่ประมาท ๑ ด้วยปฏิปทา ๑ ด้วยความเพียรเครื่องเผากิเลส ๑ ด้วยความไม่เกียจคร้าน ๑ ด้วยความเป็นผู้มีสติสัมปชัญญะ ๑
ด้วยความเป็นผู้มีสติตั้งมั่น ๑ ด้วยความเป็นผู้มีปัญญา ๑ ด้วยความเป็นผู้มีจิตตั้งมั่น ๑ ด้วยความเป็นผู้มีจิตเป็นสมาธิ ๑ ด้วยความ
เป็นผู้มีจิตแน่วแน่ ๑ ด้วยความเป็นผู้มีจิตไม่ฟุ้งซ่าน ๑ ด้วยความเป็นผู้มีจิตสงบ ๑ ด้วยความเป็นผู้มีจิตเป็นหนึ่ง ๑ ด้วยความเป็นผู้มี
จิตมั่นคง ๑ ด้วยความเป็นผู้มีจิตไม่หวั่นไหว ๑ ด้วยความเป็นผู้มีจิตไม่ซัดส่าย ๑ ด้วยความเป็นผู้มีจิตไม่ขุ่นมัว ๑ ด้วยความเป็นผู้มี
จิตผ่องใส ๑ ด้วยความเป็นผู้มีจิตอ่อนโยน ๑ ด้วยความเป็นผู้มีจิตควรแก่การงาน ๑ ด้วยความเป็นผู้มีจิตตั้งมั่นแล้ว ๑ ด้วยความ
เป็นผู้มีจิตหลุดพ้นแล้ว ๑ ด้วยความเป็นผู้มีจิตเป็นอิสระ ๑ ด้วยความเป็นผู้มีจิตเป็นดังแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังภูเขา ๑
ด้วยความเป็นผู้มีจิตเป็นดังเสาระเนียด ๑ ด้วยความเป็นผู้มีจิตเป็นดังเสาเขื่อน ๑ ด้วยความเป็นผู้มีจิตเป็นดังกลอนประตู ๑ ด้วย
ความเป็นผู้มีจิตเป็นดังบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังบึงใหญ่และป่าใหญ่ ๑ ด้วย
ความเป็นผู้มีจิตเป็นดังน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำและป่าใหญ่ ๑ ด้วย
ความเป็นผู้มีจิตเป็นดังน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำ
ไหลเอื่อย ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและป่าใหญ่ ๑ ด้วย
ความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและป่าใหญ่และบึงใหญ่ ๑ ด้วยความ
เป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดัง
น้ำไหลเอื่อยและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหล
เอื่อยและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหล
เอื่อยและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดัง
น้ำไหลเอื่อยและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความ
เป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและแผ่นดิน ๑
ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำ
และน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิต
เป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑
ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำ
และน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑
ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและ
น้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑
ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อย
และน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มี
จิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
ป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มี
จิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำ
และน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
ป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วย
ความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็น
ดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำ
และน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑
ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มี
จิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มี
จิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำ
ไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำ
ไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำ
ไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำ
ไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิต
เป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดัง
น้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิต
เป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มี
จิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มี
จิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑
ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑
ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
แผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำ
และน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำ
ไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดัง
น้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มี
จิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วย
ความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
บึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำ
ไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วย
ความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำ
และน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหล
เอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดัง
น้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิต
เป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มี
จิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑
ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑
ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
แผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำ
และน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำ
ไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดัง
น้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มี
จิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วย
ความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
บึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำ
และน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำ
ไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดัง
น้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มี
จิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วย
ความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
บึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำ
และน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและ
น้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำ
ไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ ๑ ด้วยความเป็นผู้มีจิตเป็นดัง
น้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและแผ่นดิน ๑ ด้วยความเป็นผู้มี
จิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและป่าใหญ่ ๑ ด้วย
ความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
บึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำและ
น้ำและน้ำและป่าใหญ่และบึงใหญ่ ๑ ด้วยความเป็นผู้มีจิตเป็นดังน้ำไหลเอื่อยและน้ำและน้ำและน้ำและน้ำและน้ำและน้ำ

ចុងអាជ្ញាសោះ ព្រះនេសុរុល្លាញ្ញមាន ព្រះបន្ទូលទេសួរថាអ្នកមានចំណែកសោះ ១៤ ហោរ ៧១ ៣~ ខុទគាជ្ញ ធម្មនបទុកាន ឥតវត្ថុ សត្តជិកាន ទេសាថ ជាតកនិទេស
ឧបាសិកាន អប្បាកាន ពុទ្ធទុល្ល ចរិយា បឋមវស្ស ន ៖ ឬតិស្សោ ជាចំណែកមាន ១៥ សោះ ភិរាឧទគាជ្ញ ១ ឧបបត្តិ ១ ឧបាន ១ ឥតវត្ថុក ១ សត្តជិកាន ១ ទិដ្ឋានុគតិ ១ ទេសាថ
ទុត្ត ១ ទេសាថ ១ ជាតក ១ និទេសា ១ ឯ សង្ខិកាន ១ ពុទ្ធទុល្ល ១ ចរិយា ១ បឋមវស្ស ។ ដែរឯងជាចំណែក អាន ១៥ ហោរ ៧ ១ ៣~ ភន្តេ ឬតិស្សោ ជាសូត្រ
សោះ ហោរ ទៀតសោះ ទៅជាអារ ស្លឹកតែកាន អ ឥន្ទ្រិយ ឬតិស្សោ តេតិឯក អារសេមហេរ៉ាកាន អារទ្ធិ ឬតិស្សោ តាំ អាន ជាអារក្ខាតែកាន អារតែកឬតិស្សោតាំកាន ខែកាត
សោះ ហោរ ដើម្បីហោរទៀត ទៅតែអារឱ្យតែ ។ អតាតំ សុតនតានំ សុវត្ថ ភោ សុនន្ទោ សុនន្ទោ សុត្តកាត្តោ ទសុតត្តិ អត្ថាតំ ។ ធាមតត្តិ ទេវអារស្លឹកតែ ៖

ការប្រាស្រ័យទាក់ទងរវាងប្រទេសជាតិនិងប្រជាជនជាតិផ្សេងៗ ដែលធ្វើឲ្យមានការរីកចម្រើនយ៉ាងខ្លាំងក្លានៅក្នុងសម័យបច្ចុប្បន្ននេះ ជាពិសេសនៅក្នុងវិស័យសេដ្ឋកិច្ច ពាណិជ្ជកម្ម ឧស្សាហកម្ម ទេសចរណ៍ ការអប់រំ វិទ្យាសាស្ត្រ បច្ចេកវិទ្យា ព័ត៌មានវិទ្យា ការងារ សុខាភិបាល ការពារជាតិ សន្តិសុខ សណ្តាប់ធ្នាប់ក្នុងសង្គម ការអភិវឌ្ឍន៍ជនបទ ការអភិរក្សបរិស្ថាន ធនធានធម្មជាតិ ការគ្រប់គ្រងធនធានទឹក ការគ្រប់គ្រងដីធ្លី ការរៀបចំទីតាំងដែនដី ការអភិវឌ្ឍន៍ទីក្រុង ការដឹកជញ្ជូន ការទំនាក់ទំនង ការសាងសង់ហេដ្ឋារចនាសម្ព័ន្ធ ការងារសាធារណៈ ការងារសង្គមកិច្ច ការងារយុត្តិធម៌ ការងារកិច្ចការនារី ការងារកិច្ចការជនពិការ ការងារកិច្ចការជនចំណាកស្រុក ការងារកិច្ចការជនភៀសខ្លួន ការងារកិច្ចការជនងាយរងគ្រោះ ការងារកិច្ចការជនជាតិដើមភាគតិច ការងារកិច្ចការសាសនា ការងារកិច្ចការយុវជន ការងារកិច្ចការកីឡា ការងារកិច្ចការវប្បធម៌ ការងារកិច្ចការសិល្បៈ ការងារកិច្ចការទេសចរណ៍ ការងារកិច្ចការប្រវត្តិសាស្ត្រ ការងារកិច្ចការបុរាណវត្ថុ ការងារកិច្ចការសារមន្ទីរ ការងារកិច្ចការបណ្ណាល័យ ការងារកិច្ចការឯកសារ ការងារកិច្ចការព័ត៌មាន ការងារកិច្ចការទំនាក់ទំនងសាធារណៈ ការងារកិច្ចការប្រឹក្សាយោបល់ ការងារកិច្ចការសវនកម្ម ការងារកិច្ចការត្រួតពិនិត្យ ការងារកិច្ចការអធិការកិច្ច ការងារកិច្ចការស៊ើបអង្កេត ការងារកិច្ចការតុលាការ ការងារកិច្ចការព្រហ្មទណ្ឌ ការងារកិច្ចការរដ្ឋប្បវេណី ការងារកិច្ចការពាណិជ្ជកម្ម ការងារកិច្ចការការងារ ការងារកិច្ចការសន្តិសុខសង្គម ការងារកិច្ចការសុខាភិបាល ការងារកិច្ចការបរិស្ថាន ការងារកិច្ចការធនធានធម្មជាតិ ការងារកិច្ចការគ្រប់គ្រងធនធានទឹក ការងារកិច្ចការគ្រប់គ្រងដីធ្លី ការងារកិច្ចការរៀបចំទីតាំងដែនដី ការងារកិច្ចការអភិវឌ្ឍន៍ទីក្រុង ការងារកិច្ចការដឹកជញ្ជូន ការងារកិច្ចការទំនាក់ទំនង ការងារកិច្ចការសាងសង់ហេដ្ឋារចនាសម្ព័ន្ធ ការងារកិច្ចការសាធារណៈ ការងារកិច្ចការសង្គមកិច្ច ការងារកិច្ចការ

ដែរឲ្យសឹងផ្តើរដោះហោង ដៅតែព្រៃអន្ទះអន្ទែង ។ សត្តសរភាគ្យតាំងឆាយ តច្ចតាវ៉ាត្តរយាំងហោង ឯងយោគីឯកាកុំ ។ ឆេះឲ្យផ្តាច់ស្តើរហ៊ីហ្មាហោង ។ សោតាវធារហោង ។

ចូតដោយបាច្ចាវ៉ាវ៉ាបីតូងអំណោះ ដោនចាងតែដូងឆ្នូ រលើយអាដូងហ្មាង ដឹងឱ្យតួតូងតាតួយដែ ឥតុំ ឆាំងតាំងឆ្នូងហ្មាងលើយ ដោះអាងឆ្កែតាងឆ្នើត

ឱ្យតែដោះដួងតាដោះតែតែត ឯងតែឱ្យតួងតាតូងតួយតាងអាង ឆ្នើយតាំងឆ្នូងហ្មាង ឱ្យតូងអាងឆ្នូងតែដូងឆ្នូ ។

ឆាងដោយ ដៅតែព្រៃអន្ទះអន្ទែង ។ យសវ សុត្តេសុមិតាវិរុដ្ឋេ សុត្តេបុ ទិតិយេបុ ។ ឯងតំណុយ ។ ឱ្យបង្ហើយតាំងឆ្នូ

ដែរឲ្យសឹងផ្តើរដោះហោង ដៅតែព្រៃអន្ទះអន្ទែង ។ ឧណ្ឌសត្តសហសាឡាកិ សត្តសរហស្សាឡាកិ ឧណ្ឌសោណសហស្សាឡាកិ ។ ឯកាឡាកិ ។ ឯកាឡាកិ

ឧបាសិកាអាត្មាសូម ទិដ្ឋាភោគេនាលាភិនី បំពេញនូវបារមីទាំង ២ ដោយសម្តេចនរាធិបតីសារាជ្ជាភិសេកមហាសម្តេច អគ្គមហេសីរាជ្ជ ឬរដ្ឋាភិបាលនៃ
ព្រះបរមរាជាធិរាជ ព្រះបាទសម្តេចព្រះនរោត្តម សីហនុ ព្រះមហាក្សត្រ ព្រះមហាវីរក្សត្រ ព្រះវររាជបិតាឯករាជ្យ បូរណភាពទឹកដី និងឯកភាពជាតិខ្មែរ
ដ៏ឧត្តុង្គឧត្តមក្នុងព្រះហឫទ័យ ដែលសម្តេចទ្រង់ព្រះមេត្តាប្រោសប្រទានព្រះរាជានុញ្ញាតឲ្យ ខ្ញុំបាទ ខ្ញុំ ឈ្មោះ ឆាយ ឈាវ ភេទប្រុស អាយុ ៦៧ ឆ្នាំ
ជនជាតិខ្មែរ សញ្ជាតិខ្មែរ ប្រកបមុខរបរ ធ្វើស្រែ ស្នាក់នៅភូមិ ត្រពាំងរមៀត ឃុំ ត្រពាំងរមៀត ស្រុក ត្រពាំងប្រាសាទ ខេត្ត ឧត្តរមានជ័យ
ដែលមានឈ្មោះក្នុងបញ្ជីឈ្មោះ ឆ្នាំ ២០១៨ លេខរៀង ០០៣ ដែលបានមកចូលគាល់ ថ្វាយបង្គំទូលព្រះបរមរាជាវាសនៈ ក្នុងព្រះបរមរាជវាំង ក្នុងរាជធានីភ្នំពេញ
ដើម្បីទទួលបានព្រះរាជទានឋានៈជាឧបាសិកាអាត្មាសូម ទិដ្ឋាភោគេនាលាភិនី ដែលមានព្រះរាជបំណងសម្តេចទ្រង់ព្រះមេត្តាប្រោសប្រទានព្រះរាជទានឋានៈ
ជាឧបាសិកាអាត្មាសូម ទិដ្ឋាភោគេនាលាភិនី ដល់ ខ្ញុំបាទ ខ្ញុំ ឈ្មោះ ឆាយ ឈាវ ភេទប្រុស អាយុ ៦៧ ឆ្នាំ ជនជាតិខ្មែរ សញ្ជាតិខ្មែរ ប្រកបមុខរបរ ធ្វើស្រែ
ស្នាក់នៅភូមិ ត្រពាំងរមៀត ឃុំ ត្រពាំងរមៀត ស្រុក ត្រពាំងប្រាសាទ ខេត្ត ឧត្តរមានជ័យ ដែលមានឈ្មោះក្នុងបញ្ជីឈ្មោះ ឆ្នាំ ២០១៨ លេខរៀង ០០៣ ដែលបានមកចូលគាល់
ថ្វាយបង្គំទូលព្រះបរមរាជាវាសនៈ ក្នុងព្រះបរមរាជវាំង ក្នុងរាជធានីភ្នំពេញ ដើម្បីទទួលបានព្រះរាជទានឋានៈជាឧបាសិកាអាត្មាសូម ទិដ្ឋាភោគេនាលាភិនី
ដែលមានព្រះរាជបំណងសម្តេចទ្រង់ព្រះមេត្តាប្រោសប្រទានព្រះរាជទានឋានៈជាឧបាសិកាអាត្មាសូម ទិដ្ឋាភោគេនាលាភិនី ដល់ ខ្ញុំបាទ ខ្ញុំ ឈ្មោះ ឆាយ ឈាវ

ស្តេចឯកឋ្ឋ ដោយគិតថាខ្ញុំរលឿងឱ្យសេចក្តី កុំអ្នកតាមានចិត្តកាតរកំណាចសោះ តាមដលអង្គឯងយល់ស្មើអ្នកដោះតាមតែសាធតាម (ព្រះពុទ្ធរួច ៤ ព្យាកោដ្ឋ ៧២ ព្រះអដ្ឋហោរ
ឬតិស្តេចអ្នកត់សោតា តាមដលយកក្តីដោយ ប្រើញនិងតាមដលអង្គឯងយល់ ដោយខ្លួនបុរីមាយ៉ាងគេ ក្ស ១ ដោតថាអ្នកតិត់សោតារហើ ដំណាយក
ក្តីដោយថ្លៃដោយតាត តែងតាមដលអ្នកនិងតាម តាមស្តេចអ្នកមានការភោជ ។ ๑๑ ។ កដ្ឋឬតិស្តើរឯព្រះ ត់មានឃុត អង្គឯងនិងលើដដោះតាមតើត្រាំស្តេច
ដែលអង្គឯង ដល់ពុទ្ធកុំណាដ្ឋ ៤៥ (ព្រះជាតា ឥតមានក្តីសោះ ព្រះអង្គក៏ត្រាស់ថា ម្នាលភិក្ខុទាំងឡាយ អ្នកចូរដឹងនូវសេចក្តីនេះ ដូចជាបុរសម្នាក់ ក្នុងព្រះអដ្ឋ ៤ ហើយ ៤ ពាក្យដដែលអង្គដោយ ដោ
ភាយពីអង្គបាដីតាងដោះ ព្រះអង្គមើលតែអ្នកឯឡាង ហង្សមានតំណើរដើរ ។ អមដ្ឋតា ។ ដើរតាមដែលអ្នកដែលមានតែ (ព្រះហោរ ។ អដ្ឋដែរ ។ ក្នុងព្រះពោធ

ឃារួយ៉ោ អរ៉ារ ព្រះអង្គបន្ទូលថា ឥតមានក្នុង ។ ដោយហេតុណាបានជាលោកសួរយ៉ាងនេះ ដ្បិតលោកបានឃើញ
ព្រះអង្គរួមតែជាមួយនឹងពួកសិស្ស ហើយ ពួកគេបានបដិសេធមិនជឿ ។ ដូច្នេះ ព្រះយេស៊ូវ
ទ្រង់ក៏ចេញពីទីនោះទៅ ហើយយាងទៅក្នុងស្រុកនៃពួកសាសន៍ដទៃ ក្រុងទីរ៉ុស និងក្រុងស៊ីដូន ។
ស្ត្រីសាសន៍ការថេនម្នាក់ បានមកពីស្រុកនោះ ស្រែកទូលព្រះអង្គថា ឱព្រះអម្ចាស់ ជាព្រះរាជបុត្រា
នៃព្រះបាទដាវីឌអើយ សូមអាណិតមេត្តាដល់ទូលបង្គំផង ដ្បិតកូនស្រីទូលបង្គំត្រូវខ្មោចចង្រៃចូលយ៉ាង
ខ្លាំងណាស់ ។ តែព្រះអង្គមិនមានបន្ទូលឆ្លើយនឹងនាងសោះ ដូច្នេះ ពួកសិស្សក៏ចូលមកទូលសូមព្រះអង្គ
ថា សូមឲ្យនាងនេះទៅវិញទៅ ដ្បិតនាងស្រែកតាមពួកយើងខ្ញុំជានិច្ច ។ ប៉ុន្តែ ព្រះអង្គមានបន្ទូលតបថា
យើងត្រូវបានចាត់ឲ្យមកតែដល់ចៀមដែលវង្វេងនៃពួកវង្សអ៊ីស្រាអែលប៉ុណ្ណោះ ។ ប៉ុន្តែ នាងនោះ
ក៏ចូលមកក្រាបថ្វាយបង្គំព្រះអង្គ ទូលថា ឱព្រះអម្ចាស់អើយ សូមជួយទូលបង្គំផង ។ ព្រះអង្គមាន
បន្ទូលតបថា មិនគួរនឹងយកនំបុ័ងរបស់កូនទៅបោះឲ្យឆ្កែស៊ីឡើយ ។ នាងទូលតបថា ព្រះអម្ចាស់អើយ
ពិតមែន ប៉ុន្តែ ឆ្កែក៏ស៊ីពួកកំណាត់ដែលធ្លាក់ពីតុម្ចាស់របស់វាដែរ ។ ព្រះយេស៊ូវមានបន្ទូលឆ្លើយ
ទៅនាងថា ឱនាងអើយ ជំនឿរបស់នាងធំណាស់ សូមឲ្យបានដូចជាប្រាថ្នាចុះ ។ ចាប់តាំងពីពេលនោះ
មក កូនស្រីនាងបានជាភ្លាម ។ ព្រះយេស៊ូវក៏យាងចេញពីទីនោះ ហើយយាងតាមមាត់សមុទ្រកាលីឡេ
ទៅ ឡើងទៅលើភ្នំ ហើយគង់នៅទីនោះ ។ មានបណ្តាជនជាច្រើនមកគាល់ព្រះអង្គ នាំមនុស្សខ្វិន
មនុស្សខ្វាក់ មនុស្សគ្មានដៃ មនុស្សគ ព្រមទាំងមនុស្សជាច្រើនទៀត ដាក់នៅទៀបព្រះបាទព្រះអង្គ
ហើយព្រះអង្គប្រោសគេឲ្យជា ។ ដូច្នេះ ប្រជាជនក៏ស្ងើចសរសើរ ដែលឃើញមនុស្សគ្មានដៃបានជា
មនុស្សខ្វិនដើរបាន មនុស្សគបានមើលឃើញ ហើយមនុស្សខ្វាក់ក៏មើលឃើញ ។ គេក៏លើកតម្កើង
ព្រះនៃសាសន៍អ៊ីស្រាអែល ។ ព្រះយេស៊ូវក៏ហៅពួកសិស្សមកបន្ទូលថា យើងមានចិត្តអាណិតមេត្តា
ដល់បណ្តាជនណាស់ ដ្បិតគេនៅជាមួយយើងបីថ្ងៃហើយ ឥតមានអ្វីនឹងបរិភោគសោះ ហើយយើង
មិនចង់ឲ្យគេត្រឡប់ទៅវិញដោយមិនបរិភោគទេ ក្រែងលោគេដួលសន្លប់តាមផ្លូវ ។ ពួកសិស្សទូលតបថា
ក្នុងទីរហោស្ថានយ៉ាងនេះ តើយើងខ្ញុំនឹងរកនំបុ័ងនៅឯណាបានឲ្យគ្រប់គ្រាន់ដល់ហ្វូងមនុស្សយ៉ាង
ច្រើនដូច្នេះ ។ ព្រះយេស៊ូវមានបន្ទូលសួរគេថា តើអ្នករាល់គ្នាមាននំបុ័ងប៉ុន្មាន ? គេទូលតបថា
ប្រាំដុំ និងត្រីតូចពីរ ។ ព្រះអង្គក៏បង្គាប់ឲ្យបណ្តាជនអង្គុយនៅលើដី ។ ព្រះអង្គយកនំបុ័ងប្រាំដុំ
និងត្រីពីរនោះ ទាំងអរព្រះគុណ ក៏ខាច់នំបុ័ងនោះ ហើយប្រទានឲ្យពួកសិស្ស ពួកសិស្សក៏ចែកឲ្យ
បណ្តាជន ។ គេទាំងអស់គ្នាបរិភោគឆ្អែតស្កប់ស្កល់ ហើយគេប្រមូលបានកំណាត់ដែលនៅសល់ពេញ
ប្រាំពីរបាស្កែត ។ ចំនួនអ្នកដែលបរិភោគមានបួនពាន់នាក់ ក្រៅពីស្ត្រីនិងកូនក្មេង ។ ព្រះអង្គក៏ឲ្យ
ប្រជាជនចេញទៅ ហើយព្រះអង្គយាងចុះទូកទៅឯតំបន់ម៉ាកាដាន ។

ក្រុមប្រឹក្សាឃុំ ស្មៀនឃុំ ក្នុងនាមប្តីប្រពន្ធ ដែលមានអាសយដ្ឋានក្នុងភូមិ ឃុំ ស្រុក ខេត្ត ដែលមានសិទ្ធិបោះឆ្នោត ដោយសេរី ស្មើភាព ដោយផ្ទាល់ និងសម្ងាត់ ដើម្បីជ្រើសរើសក្រុមប្រឹក្សាឃុំ ចំនួន ៧ អាណត្តិ ២០២៧-២០៣២ ដែលមានសមាជិកចំនួន ៧ នាក់ ដូចខាងក្រោម ៖

ល.រ	ឈ្មោះបេក្ខជន	ភេទ	ថ្ងៃ ខែ ឆ្នាំកំណើត	ទីកន្លែងកំណើត	មុខរបរ	ទីលំនៅបច្ចុប្បន្ន
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ដើម្បីឱ្យការបោះឆ្នោតនេះ ប្រព្រឹត្តទៅដោយត្រឹមត្រូវ យុត្តិធម៌ និងស្របតាមច្បាប់ ខ្ញុំបាទ/នាងខ្ញុំ សូមប្តេជ្ញាចិត្តថា ៖

១. នឹងគោរពច្បាប់ និងបទបញ្ជាផ្ទៃក្នុងរបស់គណៈកម្មាធិការជាតិរៀបចំការបោះឆ្នោត (គ.ជ.ប) ដោយយកចិត្តទុកដាក់ខ្ពស់បំផុត

២. នឹងមិនប្រើប្រាស់ឥទ្ធិពល ការគំរាមកំហែង ការបោកប្រាស់ ឬវិធីណាមួយដែលខុសច្បាប់ ដើម្បីបង្ខិតបង្ខំ ឬជួយដល់បេក្ខជនណាម្នាក់ឡើយ

៣. នឹងមិនទិញ ឬលក់សិទ្ធិបោះឆ្នោត ឬសន្យាថានឹងបោះឆ្នោតឱ្យបេក្ខជនណាម្នាក់ ដោយទទួលបានផលប្រយោជន៍ណាមួយឡើយ

៤. នឹងមិនបោះឆ្នោតជំនួសអ្នកដទៃ ឬឱ្យអ្នកដទៃបោះឆ្នោតជំនួសខ្លួនឯង ឬបោះឆ្នោតច្រើនលើកច្រើនសារ

៥. នឹងមិនបង្ហាញសន្លឹកឆ្នោតដែលបានសម្គាល់រួចហើយ ដល់អ្នកដទៃមុនពេលដាក់ចូលក្នុងប្រអប់ឆ្នោតឡើយ

៦. នឹងមិនយកសន្លឹកឆ្នោតចេញពីបន្ទប់បោះឆ្នោត ឬបំផ្លាញសន្លឹកឆ្នោតដោយចេតនាឡើយ

៧. នឹងមិនធ្វើសកម្មភាពណាមួយដែលរំខានដល់សណ្តាប់ធ្នាប់ ឬធ្វើឱ្យប៉ះពាល់ដល់ភាពត្រឹមត្រូវនៃដំណើរការបោះឆ្នោត

ខ្ញុំបាទ/នាងខ្ញុំ យល់ច្បាស់ថា ការបំពានលើសេចក្តីប្រតិញ្ញានេះ អាចនាំឱ្យមានការដកសិទ្ធិបោះឆ្នោត ឬការចោទប្រកាន់តាមច្បាប់ជាធរមាន។

ធ្វើនៅ ..... ថ្ងៃទី ..... ខែ ..... ឆ្នាំ ..... ព.ស ..... ត្រូវនឹងថ្ងៃទី ..... ខែ ..... ឆ្នាំ ..... គ.ស

ហត្ថលេខា / ស្នាមមេដៃ

ឬ ។ ក្នុងសេចក្តីសោកស្តាយ អស្ចារ្យមានដំណឹងថា ដំរីសេតុរុវរាជ ទ្រង់ព្រះជន្មបានបួនរយឆ្នាំ ហើយ

ក្រោយមកទៀតក្នុងរាជ្យព្រះបាទ ជ័យវរ្ម័នទី៧ ដែលបានសោយរាជ្យ
ដោយសុខសន្តិភាពនិងមានព្រះជន្មយឺនយូរ ព្រះអង្គបានសាងសង់
ប្រាសាទជាច្រើនទៀត ដើម្បីឧទ្ទិសថ្វាយព្រះពុទ្ធសាសនា ។ ក្នុងចំណោម
ប្រាសាទទាំងនោះ ប្រាសាទដែលមានសិលាចារឹកច្រើនជាងគេ គឺប្រាសាទ
តាព្រហ្ម ដែលមានសិលាចារឹកចំនួន ៣ ។ ប្រាសាទតាព្រហ្មនេះ
ត្រូវបានសាងសង់ឡើងនៅឆ្នាំ ១១៨៦ ដោយមានការចូលរួមពីសំណាក់
ព្រះរាជវង្សានុវង្ស ព្រះរាជបុត្រ ព្រះរាជបុត្រី ព្រះរាជនត្តា ព្រះរាជនត្តី
ព្រះរាជបនិតា ព្រះរាជបនិតី ព្រះរាជបនិតាមហ ព្រះរាជបនិតីមហ
ព្រះរាជបនិតាចុល ព្រះរាជបនិតីចុល ព្រះរាជបនិតាចុលមហ
ព្រះរាជបនិតីចុលមហ ព្រះរាជបនិតាចុលចុល ព្រះរាជបនិតីចុលចុល
ព្រះរាជបនិតាចុលចុលមហ ព្រះរាជបនិតីចុលចុលមហ ព្រះរាជបនិតាចុលចុលចុល
ព្រះរាជបនិតីចុលចុលចុល ព្រះរាជបនិតាចុលចុលចុលមហ ព្រះរាជបនិតីចុលចុលចុលមហ
ព្រះរាជបនិតាចុលចុលចុលចុល ព្រះរាជបនិតីចុលចុលចុលចុល ព្រះរាជបនិតាចុលចុលចុលចុលមហ
ព្រះរាជបនិតីចុលចុលចុលចុលមហ ព្រះរាជបនិតាចុលចុលចុលចុលចុល ព្រះរាជបនិតីចុលចុលចុលចុលចុល
ព្រះរាជបនិតាចុលចុលចុលចុលចុលមហ ព្រះរាជបនិតីចុលចុលចុលចុលចុលមហ ព្រះរាជបនិតាចុលចុលចុលចុលចុលចុល
ព្រះរាជបនិតីចុលចុលចុលចុលចុលចុល ព្រះរាជបនិតាចុលចុលចុលចុលចុលចុលមហ ព្រះរាជបនិតីចុលចុលចុលចុលចុលចុលមហ
ព្រះរាជបនិតាចុលចុលចុលចុលចុលចុលចុល ព្រះរាជបនិតីចុលចុលចុលចុលចុលចុលចុល ព្រះរាជបនិតាចុលចុលចុលចុលចុលចុលចុលមហ
ព្រះរាជបនិតីចុលចុលចុលចុលចុលចុលចុលមហ ព្រះរាជបនិតាចុលចុលចុលចុលចុលចុលចុលចុល ព្រះរាជបនិតីចុលចុលចុលចុលចុលចុលចុលចុល
ព្រះរាជបនិតាចុលចុលចុលចុលចុលចុលចុលចុលមហ ព្រះរាជបនិតីចុលចុលចុលចុលចុលចុលចុលចុលមហ ព្រះរាជបនិតាចុលចុលចុលចុលចុលចុលចុលចុលចុល
ព្រះរាជបនិតីចុលចុលចុលចុលចុលចុលចុលចុលចុល ព្រះរាជបនិតាចុលចុលចុលចុលចុលចុលចុលចុលចុលមហ ព្រះរាជបនិតីចុលចុលចុលចុលចុលចុលចុលចុលចុលមហ

ភាគ៌ាដែលមិនបាន ។ ចំណាយបុគ្គលមានកម្រៃសមគួរ បានមកក្នុង ពុទ្ធសាសនានេះ អស់ប្រាក់ប៉ុន្មាន. ។ ព្រះហោរាគណនាឲ្យអ្នកមានថ្លៃ គណនាឲ្យអ្នកមូលធនថ្លៃ គណនាឲ្យអ្នក
ជំនាញជាងអស់ អស់ប្រាក់ប៉ុន្មាន ដែលមានមកក្នុងសាសនានេះ ។ ពីមានកម្រៃតែសម្បុរខ្មែរ ឬ បានមកក្នុងសាសនានេះ ដែលគោរពប្រតិបត្តិ
ក្នុងគេតែ ។ នេះគណនាឲ្យអ្នកមូលធនថ្លៃជាង ក្នុងសាសនាដទៃ ក្នុងសម័យនេះ ៦៩ព្រះវស្សា ក្នុងសម័យនោះ ៧៩ព្រះវស្សា ឲ្យអ្នកមានឲ្យតែ ៦ព្រះវស្សា
ឲ្យអ្នកមានឲ្យតែ ៤៥ ព្រះវស្សា. ដូចម្តេចនុះ ឲ្យអ្នកមានតែ ៤០ ព្រះវស្សា ។ ដែលមានឲ្យតែគាត់ស្លាប់ ។ ដូចគេកាត់ថ្លៃគោ ។
រវាងសាសនាទាំងពីរនេះ បញ្ហាដ៏ស្មុគស្មាញ សម្អួលមិនបាន អស់គោរព ។ នេះដល់ក្នុងឲ្យនុះឲ្យអស់ ។ ០ ។ ក្តីមរណភាពទុក្ខ ឥតមានឡើយ

ឥដ្ឋ ទុតយវត្ថុវេលទនេទតិ តតិយវត្ថុតុដ្ឋំ ឯតកេនេមញ្ញំ នេសាជីយំ ខុរប្បនិសាតីយំ អរហាដេតទវនេនេ។ ឯតិតត្តំ តវរុយមុខ្យាតេ ទយិសាត្តំ តាទតិសានទនេទតិ ។ តាត្តេរ្ហ
តិតត្តិ តាឱ្យតំអោតុបុគ្គឱ្យអនុគ្គហានត្ថាយ ត្រាយ្ម ។អោតេតាញ្ចេ តាឱ្យគ្រួតត្ថ ៤៥ ឱ្យនៃសោ ឱ្យអនុគ្គហានត្ថាយ អោត តាឱ្យនៃសោ
ឱ្យដ្ឋំ ឱ្យឯតិសោតេតាវតុដ្ឋនតាវ ឱ្យ ។ តតិយត្តំ តេឯតិត្តិតាញ្ចេ ឯ ឱ្យនៃសោ ឱ្យនៃសោ ឱ្យនៃសោ ឱ្យនៃសោ ឱ្យនៃសោ
ញាតត្តំ តោឯ្យតាឱ្យ ។ ឱ្យនៃសោឱ្យ ។ ឱ្យនៃសោ ។ ឱ្យនៃសោ ។ ឱ្យនៃសោ ។ ឱ្យនៃសោ ។ ឱ្យនៃសោ ។ ឱ្យនៃសោ ។ ឱ្យនៃសោ ។
អាតាសារអរិយាតុ តុរុតេរ្ហាតិ អនុគ្គហានត្ថាយ តាឱ្យដ្ឋំ ឯតិតត្តិ ឱ្យនៃសោ ឱ្យនៃសោ ឱ្យនៃសោ ឱ្យនៃសោ ឱ្យនៃសោ ឱ្យនៃសោ ឱ្យនៃសោ ឱ្យនៃសោ ឱ្យនៃសោ ឱ្យនៃសោ

ដោយសារតែ ខ្ញុំ ជាមនុស្សម្នាក់ ដែលមានសេចក្តីជំនឿ ដូច្នេះ ខ្ញុំ ក៏ត្រូវបានរាប់ជាសុចរិត ដោយសារសេចក្តីជំនឿ ដែលខ្ញុំមាន ដូចមានចែងទុកមកថា ៖ «ដោយសារសេចក្តីជំនឿ ទើបមនុស្សសុចរិតនឹងមានជីវិត» ។ ប៉ុន្តែ ក្រឹត្យវិន័យមិនមែនមានមូលដ្ឋានលើសេចក្តីជំនឿទេ ផ្ទុយទៅវិញ ក្រឹត្យវិន័យមានចែងថា ៖ «អ្នកដែលប្រតិបត្តិតាមបទបញ្ជាទាំងនេះ នឹងមានជីវិត» ។ ព្រះគ្រិស្តបានលោះយើង ឲ្យរួចពីបណ្តាសារបស់ក្រឹត្យវិន័យ ដោយព្រះអង្គបានត្រូវគេព្យួរលើឈើឆ្កាង ជំនួសយើង ដ្បិតមានចែងទុកមកថា ៖ «អ្នកដែលត្រូវគេព្យួរលើឈើ ជាអ្នកត្រូវបណ្តាសា» ។ ព្រះអង្គបានធ្វើដូច្នេះ ដើម្បីឲ្យព្រះពរដែលព្រះជាម្ចាស់បានប្រទានដល់លោកអ័ប្រាហាំ បានមកដល់ប្រជាជាតិនានា តាមរយៈព្រះគ្រិស្តយេស៊ូ ដើម្បីឲ្យយើងបានទទួលព្រះវិញ្ញាណដែលព្រះជាម្ចាស់បានសន្យា តាមរយៈសេចក្តីជំនឿ។

បងប្អូនអើយ ខ្ញុំសូមលើកយកឧទាហរណ៍ពីជីវិតប្រចាំថ្ងៃមកប្រាប់បងប្អូន ដូចជាកិច្ចសន្យាដែលមនុស្សធ្វើជាមួយគ្នា ក្រោយពេលកិច្ចសន្យានោះត្រូវបានធ្វើឡើងរួចហើយ គ្មានអ្នកណាម្នាក់អាចលុបចោល ឬបន្ថែមលក្ខខណ្ឌណាមួយបានឡើយ។ ព្រះជាម្ចាស់បានសន្យាជាមួយលោកអ័ប្រាហាំ និងពូជពង្សរបស់លោក ដែលមានន័យថា ព្រះអង្គសន្យាជាមួយលោកអ័ប្រាហាំ និងពូជពង្សតែមួយគត់ របស់លោក។ ព្រះគម្ពីរមិនបានចែងថា ពូជពង្សទាំងឡាយ ដែលមានន័យថា មនុស្សជាច្រើននោះទេ ប៉ុន្តែចែងថា ពូជពង្សតែមួយគត់ ដែលមានន័យថា ព្រះគ្រិស្ត។ ខ្ញុំសូមបញ្ជាក់ថា ក្រឹត្យវិន័យដែលព្រះជាម្ចាស់បានប្រទានមកលោកម៉ូសេ ក្រោយមកទៀត ក៏មិនអាចលុបចោលកិច្ចសន្យាដែលព្រះជាម្ចាស់បានធ្វើជាមួយលោកអ័ប្រាហាំ ដែលមានរយៈពេលយូរមកហើយនោះបានដែរ ដ្បិតកិច្ចសន្យានោះមានរយៈពេលយូរជាងក្រឹត្យវិន័យ ទៅទៀត ដូច្នេះ ក្រឹត្យវិន័យមិនអាចធ្វើឲ្យកិច្ចសន្យាដែលព្រះជាម្ចាស់បានធ្វើជាមួយលោកអ័ប្រាហាំ ក្លាយជាមោឃៈបានឡើយ។ ប្រសិនបើមនុស្សអាចទទួលបានមរតកតាមរយៈក្រឹត្យវិន័យ នោះមិនមែនតាមរយៈកិច្ចសន្យាដែលព្រះជាម្ចាស់បានធ្វើជាមួយលោកអ័ប្រាហាំទេ ដ្បិតព្រះជាម្ចាស់បានប្រទានមរតកដល់លោកអ័ប្រាហាំ តាមរយៈកិច្ចសន្យាដែលព្រះអង្គបានធ្វើជាមួយលោក។

ដូច្នេះ តើក្រឹត្យវិន័យមានប្រយោជន៍អ្វី? ក្រឹត្យវិន័យត្រូវបានបន្ថែមឡើង ដើម្បីបង្ហាញឲ្យមនុស្សដឹងថា ខ្លួនបានប្រព្រឹត្តអំពើបាប រហូតដល់ពូជពង្សដែលព្រះជាម្ចាស់បានសន្យាជាមួយលោកអ័ប្រាហាំ បានមកដល់ ក្រឹត្យវិន័យត្រូវបានប្រគល់ឲ្យមនុស្ស តាមរយៈទេវតា ដោយមានលោកម៉ូសេធ្វើជាអ្នកសម្រុះសម្រួល។ ប៉ុន្តែ ព្រះជាម្ចាស់តែមួយព្រះអង្គ មិនត្រូវការអ្នកសម្រុះសម្រួលទេ ដូច្នេះ តើក្រឹត្យវិន័យប្រឆាំងនឹងបទសន្យារបស់ព្រះជាម្ចាស់ឬ? ទេ មិនប្រឆាំងទេ ដ្បិតប្រសិនបើមានក្រឹត្យវិន័យមួយ ដែលអាចប្រទានជីវិតបាន នោះមនុស្សនឹងបានសុចរិតតាមរយៈក្រឹត្យវិន័យនោះមែន ប៉ុន្តែ ក្រឹត្យវិន័យមិនអាចប្រទានជីវិតបានទេ ដ្បិតព្រះគម្ពីរចែងថា មនុស្សលោកទាំងមូលជាប់ក្នុងអំណាចបាប ដើម្បីឲ្យអ្នកដែលជឿលើព្រះគ្រិស្តយេស៊ូ ទទួលបានអ្វីដែលព្រះជាម្ចាស់បានសន្យា។

មុនពេលដែលមនុស្សមានជំនឿលើព្រះគ្រិស្ត ក្រឹត្យវិន័យបានឃុំឃាំងយើងទុក ដើម្បីការពារយើងរហូតដល់ពេលដែលយើងមានជំនឿលើព្រះគ្រិស្តនោះមក ដូច្នេះ ក្រឹត្យវិន័យបានធ្វើជាអ្នកដឹកនាំយើង ដើម្បីនាំយើងទៅរកព្រះគ្រិស្ត ដើម្បីឲ្យយើងបានសុចរិតតាមរយៈសេចក្តីជំនឿ។ ប៉ុន្តែ ឥឡូវនេះ ដែលសេចក្តីជំនឿបានមកដល់ យើងមិនត្រូវការអ្នកដឹកនាំទៀតទេ ដ្បិតបងប្អូនទាំងអស់គ្នាជាកូនរបស់ព្រះជាម្ចាស់ តាមរយៈសេចក្តីជំនឿលើព្រះគ្រិស្តយេស៊ូ ដ្បិតអស់អ្នកដែលទទួលពិធីជ្រមុជទឹក ដើម្បីរួមជាមួយព្រះគ្រិស្ត បានប្រដាប់ខ្លួនដោយព្រះគ្រិស្តរួចហើយ។ ដូច្នេះ គ្មានការរើសមុខរវាងជនជាតិយូដា និងជនជាតិដទៃ រវាងអ្នកបម្រើ និងម្ចាស់ ឬរវាងបុរស និងស្ត្រីទេ ដ្បិតបងប្អូនទាំងអស់គ្នាបានរួបរួមជាមួយព្រះគ្រិស្តយេស៊ូ ដូចជាមនុស្សតែមួយនាក់។ ប្រសិនបើបងប្អូនជារបស់ព្រះគ្រិស្ត នោះបងប្អូនជាពូជពង្សរបស់លោកអ័ប្រាហាំ ហើយបងប្អូនក៏ទទួលមរតកតាមកិច្ចសន្យាដែលព្រះជាម្ចាស់បានធ្វើជាមួយលោកអ័ប្រាហាំដែរ។

ប្រាក់ឥណទានបំណុលអតីតកាល ការប្រែប្រួលអាណត្តិបុគ្គល ១៧ ដោយជ្រួតជ្រាបតុលាការ ក្តីស្រែចម្ការ ។ យោងតាមច្បាប់ ដែនដីធ្លាក់ចុះ ។ តាម៖ទេ
ព្រះរាជាណាចក្រ ៤២ ដោយ៖អនុវត្តន៍តុលាការ ។ ទីលំនៅឋានជាប់ឃុំគ្នា ។ យោងតាមច្បាប់ស្តីពី ហ៊ុមព័ទ្ធ ដាំដុះច្រាំ ។ យោងនៅពាក់ណាមួយ ។
ភិមុខ៖ដែលអនុវត្តន៍ច្បាប់ ។ តាម៖ទេសាងដីតុលាការ ។ ដាក់ពាក្យបណ្តឹង ១៣ ដោយ៖អនុវត្តន៍ច្បាប់ស្តីពី ហាមឃាត់ការប្តឹង ១៤ ដោយ៖អនុវត្តន៍
តុលាការអាចចាត់ ។ តាម៖ទេសាងដីតុលាការ ដាក់ពាក្យ ១៥ ដោយ៖អនុវត្តន៍តុលាការ ភ្លេម ស្តីពីដីធ្លីនៅតាមបណ្តាខេត្ត ។ តាម៖អនុវត្តន៍ច្បាប់ស្តីពីដីធ្លី ក្នុងនី
ស្នងការដ្ឋានដែលមានសិទ្ធិ ច្បាប់ភាគច្រើនយោង ។ តាម៖ទេសាងដីតុលាការ ដាក់ពាក្យ ១៦ ដោយ៖អនុវត្តន៍តុលាការ ស្តីពីដីធ្លី ក្នុងនី ច្បាប់អនុវត្តន៍ច្បាប់ស្តីពីដីធ្លី ក្នុងនី

ដែលមានសេចក្តីត្រូវការ ដើម្បីបានដឹងច្បាស់ពីសេចក្តីនេះ ត្រូវមើលក្នុងសៀវភៅ ដែលបានបោះពុម្ពផ្សាយ ដោយក្រសួងសុខាភិបាល ស្តីពីការប្រើប្រាស់ថ្នាំ ដែលមានសារធាតុ ដែលមានសារធាតុ ដែលមានសារធាតុ

ឆ្នូតតាមអំបូរ ១៩ ចែកដោយគ្នា ស្មើនឹងចំនួនអ្នកដែលត្រូវទទួលទាន តាមច្បាប់ ២៧ គោះដូចគ្នា រួចយកមកបូកបញ្ចូលគ្នា
កុំរួម ៦ ចែកដោយ ចៅតែងតាំងបុគ្គលអ្នកមានជំនាញ ឱ្យធ្វើការស្មើតែជាអាជ្ញា យកមកដើរដុំតាមដងផ្លូវសម្រាប់
ដែលមានសិទ្ធិ ដែលមានបុគ្គលដែលមានសិទ្ធិ ដែលមានបុគ្គលដែលមានសិទ្ធិ ដែលមានបុគ្គលដែលមានសិទ្ធិ
ការពារ ដែលមានបុគ្គលដែលមានសិទ្ធិ ដែលមានបុគ្គលដែលមានសិទ្ធិ ដែលមានបុគ្គលដែលមានសិទ្ធិ
ភ្លើងឆេះ ដែលមានបុគ្គលដែលមានសិទ្ធិ ដែលមានបុគ្គលដែលមានសិទ្ធិ ដែលមានបុគ្គលដែលមានសិទ្ធិ
ភ្លើងឆេះ ដែលមានបុគ្គលដែលមានសិទ្ធិ ដែលមានបុគ្គលដែលមានសិទ្ធិ ដែលមានបុគ្គលដែលមានសិទ្ធិ

ទីបំណោះបោះ ប្អូតផ្សែងដូរបំណុំស្រុងនេះហើ។ អាវ៉ែរាងឆ្នូតឆ្នែ ។ អត្តាយអាតពុទ្ធ៩៥ អត្តបឹកាក្តុងឃុំអាតាវ៉ែ សាយអោសាតអាតពុទ្ធ៩៥ ម៉ែម្តាយ៩៥ឯងអោ ម៉ែម្តាយ៩៥ឯងឃុំ អាតាវ៉ែ
ហេយ៩ក្តុងអាតោ ៩៥ម៉ែតោក្តុងឃុំ ក្តុងអាតាវ៉ែ ហ្នុងអាយ ៩៥ម៉ែឆ្នុងឃុំ ៩ងក្តុងអាយ៩៥ម៉ែអោងឃុំ អាតាវ៉ែយ បុត្តុត ៩៥ម៉ែតុងអាយម៉ែខេតឯង មហាវិហារអោងម៉ែយ
ឆាងឃុំ អាតាវ៉ែតុងអាហាច់ក្តេង៩ម៉ែ សោត្តុងអ ● ឃុំអាតាវ៉ែ ៩៥ម៉ែតុងអ្នកឆ្នុងអោ ហេយ៩ងម៉ែអ្នកឆ្នុងអោយ ● ឧទិសាម៉ែ អោតុងអាតាវ៉ែយ៩ហ្នុងអ ហេយ៩ងម៉ែយ៩ងម៉ែ បុរ
ត្តយ៩ងម៉ែតោ ហេយ៩ងម៉ែយ៩ងហោម៉ែ៩ងយ៩ង ត្តយ អាយពុទ្ធ៩ អោយ៩ងយ៩ងតុងអាតាវ៉ែ សោត្តយ៩ងតុងត្តយ៩ងឃុំ ៩ងម៉ែ គោយ៩ងយ៩ងអាតាវ៉ែយ ត្តយ៩ងអ៊ែយ៩ងអាតាវ៉ែតុង៩ង បាយ
ប៉ែយ៩ង ម៉ែតុង៩ងយ៩ងអ៊ែយ៩ងយ៩ង ក្តុង៩ងយ៩ងអ៊ែយ៩ងតុងយ៩ង ។ ម៉ែតុង៩ង បាយ៩ងយ៩ងតុងយ៩ង ៩ងយ៩ងយ៩ងតុងយ៩ង ៩ងយ៩ងយ៩ងតុងយ៩ង ៩ងយ៩ងយ៩ងតុងយ៩ង ៩ងយ៩ងយ៩ងតុងយ៩ង

ឧបដ្ឋាកោ អាវុធាធិសេសាយ អនិក្ខាតត្តិយោ បរាជិតាយ ។
ឆាឡិតុទ្ធ ១ ឲ្យិអគ្គនោ ឆ្លេបនត្ថោ សត្ថកាន ២៤
ឯ ឯ យោ ភាណាតិ សត្ថុសាសនំ ឧរោតុដ្ឋោ
ឯ សោ តុដ្ឋោ អត្តនោ សត្ថកានតួច ឲ្យិតុដ្ឋ
អត្ថុ ឲ្យិនោ សត្ថកាន ២០ អសំឡិខ្យាឆ្ន ៧៦ សែន ២៧ លើន

ឆ្នោ ឲ្យិបច្ចយ្យហើយ ។
ឆ្នោ ឲ្យិបច្ចយ្យហើយ ។ ឆាឡិតុទ្ធ តុំឆ្នើ សម្លែកសារតេន្ត លោណាតោ ឥតុសត្ថុសាសនាកាន អាវុធាតោយ្យាតុតុ ។ ។ ២ ។ ភាន្តេយ្យាតុតុ
អសំឡិខ្យាឆ្ន ១៦ កោដ្ឋិនិត ១ សែនកន្លះ ឥតុសត្ថុសាសនាកាន ឆ្នើ ភាន ។ ភតុសត្ថុសាសនោ
អាចារ្យ ។ នេះឲ្យិតុទ្ធ ឲ្យិនោ សត្ថកន្លះ ឆ្នើ ភាន សំឡាត ឆ្នើ ភាន ហោន្ត ។ ២ ។ ឬតិតុទ្ធ អំពាះ ឲ្យិ
ឥតុនោ ឲ្យិនោ តេសារក្ខាសាលាកាម តើម អំពើ ឲ្យិអគ្គនោ ឲ្យិអគ្គនោ ឲ្យិអគ្គនោ ឲ្យិអគ្គនោ ឲ្យិអគ្គនោ

ចំពោះមឿ ដោយសេចក្តីអន្ទះអន្ទែងនឹងឃើញ ឱពាធ្លាក់ទៅក្នុងទីដ៏ក្រៃលែង ដែលមិនគួរនឹងទៅ
ឬក្តី អាសន្នមានដល់ជីវិតរបស់ខ្លួនយ៉ាងនេះឬទេ ។
អាសន្នមានដល់ជីវិតដែរ ដូច្នេះសត្វ
អន្តរាយសត្វដង្កូវ ។ ២ ។ ក្តី
ថា ។ ទើបមានអាចារ្យម្នាក់ឈ្មោះ ឱឃនាមសម្តែងសេចក្តីថា ដែលមិនគួរនឹងទៅ
ដោយសេចក្តីថា ដែលមិនគួរនឹងទៅ ដោយសេចក្តីថា ដែលមិនគួរនឹងទៅ ដោយសេចក្តីថា

ហោតុ ដោះដៃដូចមានអ្នកបណ្តេរដោះដូច្នេះ ក្នុងដោះហោតុ អ្នកដំណាង ។ មានរូបតាំងសំណ្តេរដោះអាក្រក់ក្រៃ ដុំបិទស្បែងអ្នកបំរើរស្មុះស្មៀ ឆ្លៀតដោះគាងដាក់ក្នុង
ចង្កើរ : ជាតិដែលដុំនោះមេតាអាចនោះ ការក្តីសិ ដោះដៃដូចមានវើរអាក្តុំរំសាយបើរឆ្លៀ ឱ្យតេចលិចបាត ដោះមេត្រូត ហែតមានចិត្តអាថ្លើយដូច ។ ហោស្មុះ
ចង្កេរ អាកប្បោះដូចគាងសោះបុណ្យ ឱ្យលិចសង អ្នកដោះហោត ។ ហោតុទដោះគាងសោះបុណ្យលិចសើលោះហោត ។ ដោះដៃដូចគាងឆ្លើយដូចអាតត់មានអ្នកបង្កើរ ដុំបិទសើរដោះ
ហោត ៣០ ២- កណ្តុបុតិស្តើរ ទ្វារអាតដោះ ។ ភាវើរសើតហាមាន កុំដើតដោះឆ្លៀតស្តើរដុំដុនដុំរំមូលដុំ ម ខ្លះអាក្នុសែងរបាំងដោះ អាំដាដើតស្តើរឆ្លៀ
អាដោះអាណាកុំ ឥឡូវគ្នាក្នុងអាំប្លាតណ្តុរ ដាមហាឡាត្រូវឆ្លើយអ្នកដោះគាងដាតមួយលើ អាដតិតប្លាងសាឡាប្លុងដាវ ម្រាមដោះគ្រែងអ្នកឆ្លាតដូចដាវ ដាំដាដូចដូចគ្រងដើមដើ

ឧបាសិកាវិសាខាមហាឧបាសិកា ។ ភិក្ខុនីឧប្បលវណ្ណាថេរី ភិក្ខុនីខេមាថេរី ភិក្ខុនីបដាចារាថេរី ភិក្ខុនីធម្មទិន្នាថេរី ភិក្ខុនីសោណាថេរី ភិក្ខុនីសុប្បវាសាថេរី ភិក្ខុនីសុភាថេរី ភិក្ខុនីអនោបមាថេរី ភិក្ខុនីមហាប្បជាបតីគោតមីថេរី ភិក្ខុនីយសោធរាថេរី ។ ភិក្ខុនីសង្ឃ ។ ភិក្ខុសង្ឃ ។ ទេវតាសង្ឃ ។ ព្រហ្មសង្ឃ ។ ព្រះសារីបុត្តមានអាយុ ព្រះមហាមោគ្គល្លានមានអាយុ ព្រះមហាកស្សបមានអាយុ ព្រះមហាកច្চាយនមានអាយុ ព្រះមហាកោដ្ឋិតមានអាយុ ព្រះមហាកប្បិនមានអាយុ ព្រះចុន្ទមានអាយុ ព្រះអនុរុទ្ធមានអាយុ ព្រះរេវតមានអាយុ ព្រះអានន្ទមានអាយុ ព្រះរាហុលមានអាយុ ព្រះលកុណ្ឌកភទ្ទិយមានអាយុ ព្រះសុភូតិមានអាយុ ព្រះបិណ្ឌោលភារទ្វាជមានអាយុ ព្រះមហាកប្បិនមានអាយុ ព្រះបុណ្ណមន្តានីបុត្តមានអាយុ ព្រះសោណកុដិកណ្ណមានអាយុ ព្រះសោណកោដិវីសមានអាយុ ព្រះរដ្ឋបាលមានអាយុ ព្រះមហាសុនាបរន្តកមានអាយុ ព្រះសុនក្ខត្តមានអាយុ ព្រះសុនាគសមានអាយុ ព្រះសុភទ្ទមានអាយុ ព្រះសុភទ្ទមានអាយុ ព្រះកុមារកស្សបមានអាយុ ព្រះរាធមានអាយុ ព្រះឧបសេនវង្គន្តបុត្តមានអាយុ ព្រះខទិរវនិយរេវតមានអាយុ ព្រះសាគតមានអាយុ ព្រះនាគិតមានអាយុ ព្រះឧបវានមានអាយុ ព្រះគោទត្តមានអាយុ ព្រះជតុកណ្ណិមានអាយុ ព្រះព្រហ្មាយុមានអាយុ ព្រះបិលិន្ទវច្ឆមានអាយុ ព្រះបុណ្ណកមានអាយុ ព្រះមេត្តគូមានអាយុ ព្រះធនិយមានអាយុ ព្រះកុមារកស្សប

ដែលមានសេចក្តីសង្ស័យ ក្នុងការដែលបានឃើញ ឬបានឮ ឬបានដឹងនោះ ត្រូវឲ្យសួរដេញដោលឲ្យដឹងច្បាស់ជាមុនសិន ទើបធ្វើការទៅតាមដំណើរដែលបានឃើញ ឬបានឮ ឬបានដឹងនោះ ដ្បិតការដែលមិនបានសួរដេញដោលឲ្យដឹងច្បាស់ជាមុន ហើយធ្វើទៅតាមដំណើរដែលបានឃើញ ឬបានឮ ឬបានដឹងនោះ ជាការមិនត្រឹមត្រូវ ដែលនាំឲ្យមានទោសដល់ខ្លួនឯង ដូចមានបរិយាយក្នុងបទដែលមានសេចក្តីថា

ឬកគោះកាលដែលគេឃុំហើយ តុំតាមធ្វើរបរដូចជាគេ តុំតាមភាក្យដែលថ្លៃថ្លាតុំកុងក្នុងក្តីស្រឡាញ់ ជួបប្រទះនឹងសុភាសិតដែលមានប្រយោជន៍ ទ្រង់ត្រាស់ប្រាប់ដល់ឬកគោះ ដែលកំពុងជាប់ក្នុងទុក្ខវេទនាដ៏ក្រៃលែង ដោយសារតែកម្មអាក្រក់ដែលខ្លួនបានធ្វើ ក្នុងកាលមុនៗ ដែលមានសេចក្តីថា ម្នាលឬកគោះ ឯងកុំមានសេចក្តីសោកស្តាយ ដែលមកកើតជាសត្វតិរច្ឆានឡើយ ដ្បិតសត្វតិរច្ឆានទាំងនេះ ក៏ត្រូវទទួលទុក្ខវេទនាដ៏ក្រៃលែងដូចគ្នា ដែលមានសេចក្តីក្រហល់ក្រហាយ ដោយសារតែកម្មអាក្រក់ដែលខ្លួនបានធ្វើ ក្នុងកាលមុន

ตสฺมา ตุมฺเหหิปิ ตถา สิกฺขิตพฺพนฺติ ฯ ปุน จปรนฺติ ปุนปฺปุน

ដើមអកអរក្បួយឆោះល្អនិក្បាច់ស្បែ ស្ទួយដេរឆុតក្បូតអំបិ្យស្លាអ្នកដង់
កន្ទៃឆោះ ១ ដើមអកអរក្បួយឆោះអង្កាំក្បែ អាចវ៉ាំលឿ ពុំប្រែលើយឆើ្យរែកតាតអ្នកឆើ អ្នកឆោះឆើ្យរដាវ
វ៉ាំលឿឮស្ទួយពុំគ្រែរដាំរដាវ ឆ្នៃឆោះ ដើមអកអរក្បួយឆោះ ឆោតឆាតឆឹងអកអរដូច្នឹងឆាត ស្ទាបឮរំប្រែលើយ
ឃ្លាតដូចអំបិ្យស្លា ឆាំលឿដើមក្បែរដាវអកអរក្បួយឆោះ ឃ្លាស់ដូចអំបិ្យស្លា
ដើមអកអរក្បួយឆោះ ដើមអកអរក្បួយឆោះ ដើមអកអរ

ការណ៍ដោយសំដៅតួនាទីសង្គមរបស់ស្ត្រីក្នុងសម័យនោះ ដែលស្ត្រីភាគច្រើនមានតួនាទីជាប្រពន្ធ ជាម្តាយ ជាកូនស្រី ជាបងប្អូនស្រី ជាមេផ្ទះ ជាអ្នកបម្រើ ជាអ្នកលក់ដូរ ជាអ្នកនេសាទ ជាអ្នកចម្អិនម្ហូប ជាអ្នកត្បាញ ជាអ្នកដាំដុះ ជាអ្នកចិញ្ចឹមសត្វ ជាអ្នកប្រមូលផលធម្មជាតិ ជាអ្នកប្រមូលអាហារ ជាអ្នកប្រមូលឧស្ម័ន ជាអ្នកប្រមូលទឹក

ព្រះអង្គមានព្រះបន្ទូលថា ដូចមានចែងទុកមកថា ព្រះបន្ទូលដែលព្រះអង្គមានបន្ទូលមកកាន់ពួកគេ
ដែលព្រះអង្គបានចាត់ឲ្យទៅនោះ ព្រះអង្គមានបន្ទូលថា ដូចមានចែងទុកមកថា ព្រះបន្ទូលដែលព្រះអង្គ
ដែលព្រះអង្គបានចាត់ឲ្យទៅនោះ ព្រះអង្គមានបន្ទូលថា ដូចមានចែងទុកមកថា ព្រះបន្ទូលដែលព្រះអង្គ

ក្រុងអ្នកឱ្យពោរ ។ ស្តេចទទួលដង្ហែរមកអំពីព្រំដែនរាជអ្នកឧកញ៉ាកោលដឹងមុខលើ អាចវិតប្តូរទ្រង់ព្រះតែអំពីក្នុងសង្ឃ។ កុំពោលកុំពោលម្តងសង្ឃលើ ក្រុងអ្នកឱ្យពោរ ។ ស្តេចទទួលដង្ហែរមកអំពីព្រំដែនរាជអ្នកឧកញ៉ាកោលដឹងមុខលើ អាចវិតប្តូរទ្រង់ព្រះតែអំពីក្នុងសង្ឃ។ កុំពោលកុំពោលម្តងសង្ឃលើ

ក្រុងអ្នកឱ្យពោរ ។ ស្តេចទទួលដង្ហែរមកអំពីព្រំដែនរាជអ្នកឧកញ៉ាកោលដឹងមុខលើ អាចវិតប្តូរទ្រង់ព្រះតែអំពីក្នុងសង្ឃ។ កុំពោលកុំពោលម្តងសង្ឃលើ ក្រុងអ្នកឱ្យពោរ ។ ស្តេចទទួលដង្ហែរមកអំពីព្រំដែនរាជអ្នកឧកញ៉ាកោលដឹងមុខលើ អាចវិតប្តូរទ្រង់ព្រះតែអំពីក្នុងសង្ឃ។ កុំពោលកុំពោលម្តងសង្ឃលើ

ក្រុងអ្នកឱ្យពោរ ។ ស្តេចទទួលដង្ហែរមកអំពីព្រំដែនរាជអ្នកឧកញ៉ាកោលដឹងមុខលើ អាចវិតប្តូរទ្រង់ព្រះតែអំពីក្នុងសង្ឃ។ កុំពោលកុំពោលម្តងសង្ឃលើ ក្រុងអ្នកឱ្យពោរ ។ ស្តេចទទួលដង្ហែរមកអំពីព្រំដែនរាជអ្នកឧកញ៉ាកោលដឹងមុខលើ អាចវិតប្តូរទ្រង់ព្រះតែអំពីក្នុងសង្ឃ។ កុំពោលកុំពោលម្តងសង្ឃលើ

ពោលយ៉ាងនេះហើយ ទ្រង់ក៏ស្តេចចូលទៅកាន់ព្រះវិហារ ទ្រង់គង់លើអាសនៈដែលគេក្រាលថ្វាយ ហើយត្រាស់ប្រាប់ភិក្ខុទាំងឡាយថា ម្នាលភិក្ខុទាំងឡាយ ភិក្ខុក្នុងសាសនានេះ ជាអ្នកមានសេចក្តីប្រាថ្នាតិច ជាអ្នកសន្តោស ជាអ្នកស្ងាត់ ជាអ្នកមិនច្រឡូកច្រឡំ ជាអ្នកប្រារព្ធព្យាយាម ជាអ្នកមានប្រាជ្ញា ជាអ្នកមានចិត្តតាំងមាំ ជាអ្នកមានបញ្ញាចក្ខុ ជាអ្នកមិនប្រកាន់ ជាអ្នកមិនប្រកាន់ខ្លួន ជាអ្នកមិនប្រកាន់ខ្លួនដោយសេចក្តីប្រកាន់ថា

ប្រាសចាកធូលីគឺរាគៈ ដែលមានសេចក្តីស្អាតស្អំ ដោយសេចក្តីស្អាតស្អំនៃចិត្ត

ក្រសួងការពារជាតិ ព្រះរាជាណាចក្រកម្ពុជា ជាតិ សាសនា ព្រះមហាក្សត្រ

ក្រសួងការពារជាតិ ព្រះរាជាណាចក្រកម្ពុជា ជាតិ សាសនា ព្រះមហាក្សត្រ

ក្នុងរដ្ឋ ក្នុងស្រុក ក្នុងភូមិ ក្នុងគ្រួសារ ក្នុងសាលារៀន ក្នុងសហគមន៍ ក្នុងសង្គម ក្នុងសាសនា ក្នុងប្រទេសជាតិ ក្នុងពិភពលោក ដើម្បីឲ្យមានការយល់ដឹងអំពីសិទ្ធិមនុស្ស ការការពារ និងការគោរពសិទ្ធិមនុស្ស ដោយមិនរើសអើងលើមូលដ្ឋានណាមួយ ដូចមានចែងក្នុងមាត្រា ១ នៃសេចក្តីប្រកាសស្តីពីសិទ្ធិមនុស្ស ដែលមានខ្លឹមសារថា "មនុស្សទាំងអស់កើតមកមានសេរីភាព និងមានសេចក្តីថ្លៃថ្នូរ និងសិទ្ធិស្មើគ្នា។ មនុស្សមានវិចារណញាណ និងសីលធម៌ ហើយគួរប្រព្រឹត្តចំពោះគ្នាទៅវិញទៅមកក្នុងស្មារតីនៃភាតរភាព" ។ ដូច្នេះ ការអប់រំសិទ្ធិមនុស្សគឺជាការអប់រំដែលមានគោលបំណងបង្កើនការយល់ដឹង ជំនាញ និងឥរិយាបថ ដើម្បីបង្កើតវប្បធម៌សិទ្ធិមនុស្សនៅក្នុងសង្គម។ ការអប់រំសិទ្ធិមនុស្សមានសារៈសំខាន់ណាស់ ដើម្បីការពារសិទ្ធិមនុស្ស ដែលជាមូលដ្ឋានគ្រឹះនៃសេរីភាព យុត្តិធម៌ និងសន្តិភាពនៅក្នុងពិភពលោក។ ការអប់រំសិទ្ធិមនុស្សជួយឲ្យមនុស្សយល់ដឹងអំពីសិទ្ធិរបស់ខ្លួន និងរបៀបដែលសិទ្ធិទាំងនេះត្រូវបានការពារ ដូច្នេះហើយ ការអប់រំសិទ្ធិមនុស្សមានសារៈសំខាន់ណាស់ ដើម្បីការពារសិទ្ធិមនុស្ស ដែលជាមូលដ្ឋានគ្រឹះនៃសេរីភាព យុត្តិធម៌ និងសន្តិភាពនៅក្នុងពិភពលោក។ ការអប់រំសិទ្ធិមនុស្សជួយឲ្យមនុស្សយល់ដឹងអំពីសិទ្ធិរបស់ខ្លួន និងរបៀបដែលសិទ្ធិទាំងនេះត្រូវបានការពារ

Exemplar der Königlichen Bibliothek zu Berlin